THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."– PSALMS.

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THE POLAND BILL.

(CONTINUED FROM PAGE 423.)

The seventh section provides the common law of England as defined by the courts of last resort in those parts of the United States where the common law prevails shall be the rule in that Territory. The necessity for that, Mr. Speaker, grows out of this fact: this Territory was acquired from Mexico, and therefore it may be a very grave question, though comparatively an unsettled Territory when we acquired it, whether the common law prevails unless adopted by special act of Congress.

The eighth and last section of the bill repeals those acts of the Territorial Legislature providing for the appointment of a Territorial Marshal and a Territorial Attorney General, and also extends the act of Congress in relation to fees of United States officers over the Territories. This I find was an unnecessary provision, for it is the law already.

Mr. McKee. Does it repeal the law by which the Mormon probate judges are elected by the Territorial Legislature?

Mr. Poland. No, sir; it allows them to elect probate judges, but confines the authority and duty of probate judges to the settlement of estates. It takes away from the probate judges the trying of all cases, criminal and civil.

Mr. McKee. But it still leaves them the power to select jurors, and every one of these probate judges is a Mormon Bishop.

Mr. Poland. That is, it leaves them conjointly, the clerk of the District Court and the judge of probate, to select a jury alternately.

Mr. McKee. Then these Mormon Bishops will still have the power to select jurors.

Mr. Poland. The bill provides, as the gentleman would know if he had listened to me, that in prosecutions for bigamy it will be good cause of challenge that the party practices or believes in polygamy.

Mr. McKee. None the less polygamous Bishops will have the selection of the jury.

Mr. Poland. Now, Mr. Speaker, as I said in the outset, at this period of the session but little time can be devoted to this bill. I now propose, having used fifteen minutes, to call the previous question; and if it shall be seconded I will then yield of the remaining hour three-quarters of it to

the Delegate from Utah to use himself or to give to others, as he pleases.

Mr. Crounse. I hope the previous question will not be sustained. This bill is too important to be forced through under the previous question. It ought to be amended before it passes, if it passes at all.

The Speaker. The gentleman from Vermont withdraws the motion to recommit, and asks the previous question on the passage of the bill.

Mr. McKee. Will not the gentleman from Vermont permit me to move as a substitute for the pending bill one of his own bills?

Mr. Poland. No, sir.

Mr. Eldredge. I appeal to the gentleman from Vermont not to insist on the previous question. The gentleman from Utah is here and has a right to be heard upon a measure affecting his own people, as this does.

Mr. Poland. I will give the gentleman from Utah three-quarters of the remaining hour. I would be glad to allow more time for discussion on this bill, but at this stage of the session it is impossible.

Mr. Eldredge. Three-quarters of an hour would scarcely give the gentleman from Utah time to review the provisions of this bill. It is one that vitally affects the interests of his people, and I think he ought not to be cut off from the opportunity of debate.

The question was put on seconding the previous question; and on a division there were—ayes 63, noes 58; no quorum voting.

Tellers were ordered; and Mr. Poland and Mr. Eldredge were appointed.

The House divided; and the tellers reported—ayes 107, noes 62.

So the previous question was seconded.

The main question was then ordered.

The Speaker. The gentleman from Vermont now has one hour to close debate.

Mr. Poland. I yield three-quarters of the remaining hour to the Delegate from Utah, either to use himself or to yield to others.

Mr. Cannon, of Utah. I yield ten minutes to the gentleman from Nebraska, (Mr. Crounse.)

Mr. Crounse. Mr. Speaker, as a member of the Committee on the Territories I have had some opportunity to consider the questions involved in this bill, and I did hope that the opportunity would present itself when I might present to the House some of the considerations which are here involved and which relate to the details of this bill. In the consideration of a question so important as this the House cannot afford to be swayed or governed by passion or prejudice. Standing up here in defence of what I believe to be a proper system of law for the government of this Territory, I wish to disclaim in advance any disposition to defend the system of polygamy. I am not here for that purpose, but I am here to join hands with all who wish to put down this system by proper and legitimate means.

Sir, we should not confound this question of polygamy with the question of framing a proper system of laws to govern the Territory of Utah. Our action upon this bill will become a precedent for the future. If to-day we can under the guise of an assault on Mormondom frame a system of laws which in the future may be evoked as a precedent in order to oppress people of other Territories, it would be indeed a dangerous step for us to take. I regret, sir, the sentiment that I see displayed around me. Within the hearing of my voice, when I was contending here that this bill should be submitted to proper consideration by the House, and that the previous question should not be insisted on without full discussion of its several provisions, I heard gentlemen say that they did not care what was in the bill; that they were going for it anyhow. Sir, if we act in such a spirit as that, what hope is there for any people who are to be run down by the United States Government?

Upon this question in relation to the government of the Territory of Utah, the gentleman from Vermont (Mr. Poland) seems to have identified himself with the subject from the very outset. The annals of Congress show that each session a "Poland bill" has been introduced. It is generally introduced on the first day of the session, and is referred to the Committee on the Territories and to the Committee

on the Judiciary. It seems that this gentleman has taken, in familiar language, "the job" of fixing up the affairs of Utah. And when I respectfully asked the liberty to propound a question while the gentleman was making a statement here, he found it convenient to deny me the right of propounding interrogatories or correcting what I regard misstatements, when he would tolerate other gentlemen whom he knew to be in sympathy with the bill. The gentleman from Mississippi (Mr. McKee) could get up and interrogate him at pleasure, and it was entirely convenient and pleasant for this to be done; but the gentleman knew from my connection with the bill that it would perhaps not be profitable to tolerate any questions on my part.

Mr. Poland. I certainly intended no discourtesy to the gentleman. I had only fifteen minutes in which to explain the bill, and I had no time to yield for interrogatories. If the language I used to the gentleman appeared to be discourteous, I beg his pardon.

Mr. Crounse. I accept the apology, but the facts are there and the inference can be drawn. When I wanted to make an inquiry and to correct a misstatement, at that time the gentleman could not tolerate a question; no, sir; not a bit of it. But when others propounded inquiries, then there was opportunity, and a disposition to allow them to do so.

Now, in order to make this bill palatable to the House, if I may use the term, it must be prefaced with some imaginary grievances, or the statement of a condition of affairs which really does not exist. It becomes necessary to refer away back to the early history of this people, when they were isolated, away off, and when they had imposed and inflicted upon them United States officials who by their arrogance became intolerable. At such a time they may have rebelled, and such circumstance must be made a pretext for calling forth action on the part of Congress to-day. But I say look over the Territory of Utah to-day and see where is the rebellion which is talked of here, where is the defiance of law. Canvass and scan the organic act organizing the Territory and by which the people are allowed to make laws for themselves. Look over those laws and compare them with the laws of any other Territory of the United States, and then see where they fall short. Not one word is brought forward here, beyond general assertion that things are all wrong there, for the foundation of this action on the part of Congress.

The gentleman says that while the United States appoints its Marshals, the Territory, in defiance of law, appoints its Marshals. Why is this? The office of United States Marshal is as distinct from the office of Territorial Marshal as is day from night. Their offices run in different directions. One is charged with the execution of the writs, processes, &c., emanating from the United States courts and in United States cases. I have the record of a case here where the judges who were sent out to Utah, attempted to set aside the Territorial Marshal. That Territory saw fit under its laws to appoint a Marshal; for what? For the disposition of matters arising under their laws and in no way in conflict with the laws of the United States.

Now, that they have a right to do. If that is denied them, then one of the first principles of a republican system of government is gone and wiped out. When a people in a Territory cannot be accorded the right to enact their own laws, those that relate to themselves, as long as they do not conflict with the Constitution of the United States, and if they cannot select their own officers to execute those laws, then I say you are striking down the very first principles of American liberty. You are taxing men without representation, you are demanding obedience to laws which they have no voice in making, and you foist upon them officers to execute the laws under no responsibility to the people governed. It is a proposition unheard of in the history of American law-making or jurisprudence.

I say then that the charge brought here was that they elected a Territorial Marshal in defiance of the laws of the United States, which provided a United States Marshal. Judge McKean, of the Supreme Court of that Terri-

tory, took that position; a position never taken before in any other Territory of the United States. That case was brought to the Supreme Court of the United States, and how was it terminated there? I have the record before me, but cannot take time to read it. Here is the information filed by the United States officer and the answer of the Territorial Marshal, where he distinctly says that he disclaims any right to interfere in the control of United States affairs; that he is elected under the organic act relating to the affairs of Utah, is elected by the Legislature of Utah, and in pursuance of that election he acted in the discharge of his duties as such in serving writs and processes which emanated from the court as far as they related to Territorial matters; for instance, the crime of larceny, murder, or any offence which is made such by the laws of the Territory of Utah. In those cases where the processes went forth through the Territorial Marshal, he executed the writs and processes, as he had a right to do, and as he should do, they involving no infraction of any law of the United States. But that, I say, is made an offence. When I asked from the gentleman from Vermont (Mr. Poland) the privilege of interrupting him that I might inquire whether or not the United States had not sustained that position, I was denied that courtesy. This bill must be pushed down our throats, as though this House were a lot of willing subjects only too ready and anxious to go to any length that gentlemen may dictate. This measure is to be put through under the whip and spur of the previous question. But an hour—one poor hour—is given to the discussion of matters involving the rights of one hundred and thirty-five thousand people, whose only fault is that they entertain religious convictions differing from those entertained by gentlemen here. I tell you, sir, it will not do for this Congress to assume a mock regard for particular laws while unmindful of others. Let every man turn his sight inward; let him stand before the forum of his own conscience; let him ask himself whether he has any religious convictions at all. Men who have none at all are perhaps too apt to be intolerant toward those who have. I say that while I deplore the system prevailing in Utah, while I am not in sympathy with that form of religion, while I desire and hope that in the progress of civilization it will be wiped out, I hope the American Congress will not act hastily in this regard.

As I wish to be sparing of the time of the gentleman from Utah, (Mr. Cannon,) I can only say that I did hope to assail this bill in its details. There are several views I would like to submit in which I am satisfied this House would concur with me. I am satisfied that this House would not upon deliberation enact the seeming anomaly of having one set of people make laws while officers appointed by another and distinct authority are to execute those laws. Why, sir, by this mode of proceeding you strike down the very law-making power itself. If those people cannot have their own Marshals and their own prosecuting attorneys to proceed against offences arising under their own laws they will make no laws. They will wipe out their laws entirely if they cannot have a voice in executing them. Examine all the laws that have been passed since the organization of this government, and where will you find that any like this has been enacted?

Mr. Eldredge. The gentleman will allow me to suggest to him that the Marshals selected by the local authorities of Utah sustain precisely the same relation to that Territory that our Sheriffs bear to the respective States. There is no difference or distinction in that regard.

Mr. Crounse. Precisely. That is what I wish to have understood by the House; that we are asked to enact a law which is in defiance of all precedents in our legislation, and for no sufficient reason; because the system of polygamy, if it is to be assailed at all, is to be assailed under the laws of the United States. Congress should not, and I say cannot in consistency with the principles underlying our institutions, enact laws which will thrust upon that people a set of government officials responsible to no one except the government here at Washington.

I say that this people does not deserve such treatment. Aside from the

question of their religion they are entitled to the same rights, immunities, and privileges which would be claimed in behalf of any other people. They have shown themselves law-abiding and industrious. You may look over all the States and Territories of this Union, and nowhere will you find the rate of taxation lighter than in that Territory. In this respect the people of that Territory have made a record which ought to be the envy of the general government and of every State government. I say that people who have behaved in this manner should not bring down upon their heads the enactment of laws which must simply operate to enrich United States officials and turn the people over bound hand and foot to the tender mercies of officers whom they have no voice in choosing.

While I would not antagonize the bill in gross, I hope that as presented here and sought to be forced through it will be voted down, and that the opportunity may be given to correct and modify it in those essential particulars which I know this House upon calm consideration would not approve. As a Congress we cannot afford to act upon the principle which I intimated at the outset appeared to be influencing many members here. I fear that principle operates too largely. I have never known a case in which the law for the government of a great people who are asking to become a State of this Union has been passed in such haste, and with so little apparent necessity.

Mr. Cannon, of Utah. I yield to the gentleman from New York, (Mr. Potter).

Mr. Potter. Mr. Speaker, any bill that provides for the selection of jurors is a bill that deserves the attention of the House, not only as regards the citizens particularly to be affected by it, but because of the precedent it may establish for other sections of the country and other times. In regard of this bill I think the House ought to understand the legislation of Utah out of which the demand for this bill has grown.

In 1859, the Territorial Legislature of Utah passed a law, which was approved by Congress, providing for the selection of jurors by the local authorities; that is to say, a full list of the tax-payers and citizens of full age was to be made out in each county, from which the county court was to select the panel of jurors. Under this Territorial law juries were drawn in that Territory without difficulty for something more than ten years. But the judges of the Territorial court—that is those appointed by the President, who came into office after that time—regarded the existing law as invalid, and held the panels of jurors thus drawn were improperly drawn. There has never yet been such a controling decision by the Supreme Court of the United States as constrained the action of those judges; and they have therefore, most if not all of them, continued to hold the panels of jurors drawn under the existing laws were unlawfully drawn. I contend that there were therefore no lawful juries sitting in the Territory. Then it followed naturally, that delegations from both sides came to Congress from Utah and said, "Pass a law in regard to the selection of juries." The non-Mormons complained that the difficulty with the existing law was that it enabled the Mormon officials to pack the juries with Mormons, and that they ought not to be compelled to try their cases with this peculiar people, with juries made up entirely of those of their own faith. On the other hand the Mormons said, "We have no litigation among ourselves, and the records of the courts will show that non-Mormons have been given the fullest opportunity to recover against us; and if Congress shall pass such a law as the non-Mormons recommend, you will enable the men who have come into the Territory with the railroads recently constructed to get control of the courts and the juries, and to imprison and convict all of us, or drive us out of the Territory, so that they can thus get our lands for nothing." This indicates, briefly, the two sides of the question as urged before our committee.

The bill as first brought before the judiciary committee contained the clause my colleague on the committee from Pennsylvania (Mr. Cessna) has suggested as an amendment to its pre-

sent form. That clause provided the United States Judge should himself select the jury. To that I was and am utterly opposed. It did seem to me it would be better to drive this Mormon people out of the Territory without color of law at the point of the bayonet than to establish a precedent of this character, by which the Federal official would be able of his own will to pack a jury against that or any other people; for that is exactly what the amendment of the gentleman from Pennsylvania, if it becomes a law, will lead to. In the state of feeling that has existed in that Territory between the mass of the people and the Federal judges, to give those judges or the clerks or marshals of their courts the right of selecting jurors, could not in that community be followed by any other result than the grossest injustice under the form of law. The committee took the same view I had of this provision. As we first agreed upon the bill, it provided that a list should be made out of all the citizens in the Territory otherwise eligible who could read and write, and that their names should be put into a box, and the jury drawn from that by lot. That provision was subsequently changed to the present provision, by which it is required the probate or local judge shall select one-half and the clerk of the Federal Court shall select the other half of the jurors.

Mr. McKee. How are they selected now in other States and Territories?

Mr. Potter. In most of the States and Territories by the local officers, I believe; by the sheriffs of the counties in very many of the States, and by the Territorial Marshals, I believe, in all the Territories except Utah.

Mr. McKee. In most of the States they are selected by the Marshal. Do you call that packing a jury?

Mr. Potter. You are speaking of the juries of the Federal courts of the States, where there is no such division among the people. In the South it may be the Marshal can now pack juries.

The present bill provides, Mr. Speaker, that the juries shall be chosen one half by the judge of probate, that is to say by the county judge or local authorities, and the other half by the Federal authority. This, perhaps, is as fair under the circumstances as it is practicable to make a jury for Utah.

My difficulty with the existing bill is this: on page 10 the House will see that it is provided that in all prosecutions for adultery, bigamy, or polygamy, no person shall be entitled to serve on the jury who has a belief in polygamy. As three-fourths of the men who reside in the Territory now, do believe in polygamy and practice it, the result will be they will all be absolutely excluded from the juries in such cases, and the jury in all prosecutions for bigamy or polygamy will therefore necessarily be made up of persons who are non-Mormons. I do not see why under such a provision every Mormon cannot be convicted of polygamy, for undoubtedly they are guilty under the Federal statute passed years ago. I do not see, I say, why they all may not be, the whole Mormon people, convicted and locked up under this provision and the Territory be thus left bare to the non-Mormons to take possession of and keep. If I am told that a whole community cannot be punished for violating a law, then the answer indicates the needlessness of passing laws which cannot be enforced. Many years ago we passed a law against polygamy which we never have enforced. Here now is another law which, if it can be enforced, will have the effect of driving these people out of the Territory, leaving the lands to those there who are not Mormons, and which we propose to enforce by giving to the non-Mormons the control of the juries that may sit upon that question. If polygamy could be broken up by mere law it would have been done before this. At any rate I shrink from doing it by a method which is not calculated to insure that impartial trial by jury which the Constitution guarantees to every citizen.

I have felt, besides, sir, that it could not be long in any event before these people would have to move on; that the railways coming into the country would introduce into it not only new people but new ideas. In a far-off place like the Salt Lake settlement, it was easy to carry out for a time the patriarchal system, and for men who

had great families and many wives to provide for. But with the railroad came new ideas and new wants—the shop-keeper, the dress-maker, the milliner and the *modiste*. Think, sir, of a man with twenty wives going out of a morning to buy back-hair and crinoline and silk dresses. Nothing could meet the cost of supporting their families in such style, and it therefore seems to me as if these changes will have a certain and growing effect in breaking up this system, so at variance with our race and time. Indeed it seems to me these influences will have more effect in destroying and rooting out polygamy than any legislation we can adopt providing for packed juries, which is in effect the proposition that the gentleman from Pennsylvania recommends as an amendment to this bill.

Mr. E. R. Hoar. I desire to ask the gentleman from New York a single question. I desire to know whether the committee on the judiciary, in reporting this seventh section of this bill, in which they say "that the common law of England, as the same is defined and modified by the courts of last resort in those States of the United States where the common law prevails, shall be the rule of decision in all the courts of said Territory," inadvertently left out the provision that where the decisions differed they should adopt the decision of Vermont?

Mr. Potter. The distinguished gentleman from Massachusetts, formerly the Attorney General of the United States, and especially familiar with the laws and statutes of the United States, should address this question to the gentleman from Vermont reporting this bill, who can answer it better than I can. He must bear in mind, however, that this Territory was originally a part of Mexico, and that it has been claimed the common law did not apply to it.

I do not, Mr. Speaker, so much object to the other provisions of this bill; my main objection is to the amendment moved by the gentleman from Pennsylvania, and to that provision in the bill as reported that in all prosecutions for polygamy no man shall be a juror who believes in or practices polygamy. I understand, however, that my friend from Vermont (Mr. Willard) proposes to offer an amendment which will cure that evil, and I hope his amendment will be admitted to be voted on and will be adopted, and that the amendment offered by the gentleman from Pennsylvania will be voted down.

[TO BE CONTINUED.]

Bishop Wordsworth on the Sale of Church Patronage. — Bishop Wordsworth is both grieved and incensed at the extent to which the sale of church patronage is carried on within the Establishment, and he boldly comes to the front, and speaks out in hot indignation at the scandal. Purchase, he cries, has been recently abolished in the army at a great national sacrifice—he might have added, with small thanks to the majority of the clergy and the bench of bishops—and then goes on to ask, "If promotion in that service is to depend solely on merit, ought advancement in the Church to be saleable for money?" We *(Baptist)* think he might have put the matter in a considerable stronger light, and with much more logical precision than this; but let that pass; his intention was obviously good, if his language is not particularly incisive. His lordship, sorrowfully admitting that the traffic is increasing, then proceeds to allude to the unblushing display month after month in the *Ecclesiastical Gazette* of the unholy barter, and to comment on the scandalous manner in which "livings" are described; the eligibility mainly depending upon the contiguity of a trout-stream, the aspect of house and grounds, the accessibility of good society, the largeness of the income, and the lightness of the duties. All this we have, of course, many times urged, but it is, nevertheless, refreshing to meet with a bishop of sufficient moral courage to expose and attempt, however ineffectively, to grapple with the evil; unhappily his proposed remedies are ludicrously inadequate to the virulence of the disease, and may well induce a smile of contempt on the part of those interested in the perpetuation of the disgrace.—*Public Opinion.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 14, 1874.

EMIGRATION, AND PROMISES RELATING THERETO.

We are continually receiving letters from poor Saints in various parts of the Mission applying for assistance to emigrate to Utah. We have also received a great many letters from individuals, in Utah, asking us to assist their friends from these lands, and promising to refund the money at their "earliest convenience" or "as soon as possible," &c. To some of these letters we have paid no attention, but we have taken pains to answer most of them out of kindly regard for the feelings and good desires of those who have written them; and have not failed, (we think,) so far as it was in our power, to properly explain the situation we were in, nor to assist all that we consistently could. It must be very evident to all that it is beyond our power to emigrate the poor on somebody's promise to pay at their "earliest convenience," or even "as soon as possible." Such promises, although undoubtedly made with the best intentions and desires, are very uncertain, (at least as to time,) and would never do to borrow money upon. However much we may desire to emigrate the worthy poor, we cannot do so without the money to pay their passages; and we scarcely need say that *we* have no money, and that we have not received one shilling from Utah by way of public or P. E. Fund donation this season.

A few individuals, in Utah, have sent means for their friends, and, thanks to the administrators of the will of the late father Moorhouse, we have received a portion of the legacy left by that lamented brother to the P. E. Fund, before it was due, which we have used in helping the poor, on the recommendations of the Presidents of Conferences, as far as it would go. For this we feel very thankful. Some have asked us to send out their friends "by the next vessel," and they would "forward the means so that we should have it before the end of the season." We have thought it would not be much of a hardship for their friends to wait until the latter part of the season; so we have encouraged them to send along the money according to promise, and assured them that then we would forward their friends. We love to see people exercise a little judgment in making promises. And here we would advise the Elders to be very prudent in making promises, and to abide by them when made. It would be well, also, for the Saints to realize that, if an Elder makes a promise to assist them to emigrate, he alone is responsible for that promise, and it is unreasonable to demand the fulfillment of it from his successor or any one else. Sometimes, we fear, the mere expression of a wish or

desire on the part of an Elder to assist the poor, is construed by them into a promise, or its equivalent, to assist them. It is natural that an Elder, who is in the line of his duty, should feel a warm sympathy for many who are in impoverished circumstances, and to feel an earnest desire for their deliverance, but it is seldom he is in a condition, or circumstances, to promise, with certainty, assistance, and when he does he should fulfill it; and never should those who receive of his sympathy, suffer themselves to construe his earnest wishes for their deliverance into a promise to assist them, and feel the consequent disappointment which is sure to follow.

There is, we are sorry to say, a very serious error existing in the minds of some with respect to their Tithing and their emigration. They claim that they have been taught, that, if they paid their Tithing, they would be emigrated. This is not the case; nor do we think any Elder would be so foolish as to teach any such absurd doctrine. The law of Tithing was given in the year 1838, at Far West, Missouri, in answer to the question—"O Lord, shew unto thy servants how much thou requirest of the properties of *thy people* for a Tithing." In that revelation the Lord not only told them how much he required, but declared that it should be a standing law unto his people forever,—not confining it, as some have said and appeared to think, to the gathered Saints, but applying it to all who should call themselves, or be called, *his people*, and making it the duty of all that should gather to the land of Zion, to observe and keep this law, "or they should not be found worthy to abide" there. "And this shall be an ensample unto all the Stakes of Zion" (which, in strictness, means all the Saints, no matter where they are),—that is to say, no one who is numbered with the people of God is exempt from obedience to this law.

The Tithing has nothing to do with the Emigration, therefore,—only so far as the proverbial saying of our worthy Presiding Bishop is applicable, to "pay your Tithing and be blessed." Ancient Israel "robbed God in their Tithes and offerings;" therefore the Lord spoke through the mouth of his servant Malachi, saying, "Ye are cursed with a curse; for ye have robbed me, even this whole nation;" but, he continues, "bring ye all the Tithes into the storehouse, that there may be meet in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." So that, if the people were cursed for disobeying this righteous law, they were also promised rich and abundant blessings, until they should not have room to contain them, if they would be obedient to it.

In this manner the saying has gone forth, that, "those who pay their Tithing will be the first to emigrate to Zion." Why? Because the blessing of God attends the efforts of those who observe this law: they prosper, circumstances are overruled for their good, the Lord blesses their substance as he did the flocks of his servant Jacob, and multiplies blessings upon them, because of their obedience and faithfulness to his laws, so that they are able to lay up means in their Emigration Fund, until they have enough of their own, with which they can emigrate, independently of all, except God. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord and depart from evil; it shall be health to thy

navel and marrow to thy bones. Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."—(Proverbs.)

RELEASE.—Elder John Keller is released from laboring in the Swiss and German Mission, to return home.

DEPARTURE OF THE FOURTH COMPANY.—A small company of Saints, numbering 81 souls, left Liverpool, on board the *Minnesota*, for New York, *en route* for Utah, on Wednesday last, the 8th inst. Elder John Keller was appointed to take charge of this company, he having been released to return home after laboring in the Swiss and German Mission since his arrival from Utah, May 21, 1872.

ABSTRACT OF CORRESPONDENCE.

SPRINGVILLE, UTAH TER.—We have received a letter from Elder William Clegg, residing now at the above-named place, but who, formerly, resided many years in Sheffield. The letter is dated June 8th, and says—"I feel thankful to be able to say that myself, wife and family are in tolerable good health and still rejoicing in the Gospel of Christ. We are commencing to operate, as fast as possible, in the United Order of Zion. There are some individuals opposing it,—such as generally oppose everything that is introduced by the Almighty, through his Priesthood. But quite a number are willing to enter into it heart and hand. There is considerable 'howling' by Gentiles and apostates, and a good many of them are very much afraid that their chance of making big fortunes out of the 'Mormons' is gone forever, and I also think so myself; this is one point in which I agree with them. Hence, things are uncommonly 'flat,' and many persons are inclined to sell out and leave in disgust; I think we can spare them and let them go without many tears at parting. We, as a people, very well know that we have nothing to hope for from them or any one else, except God and each other. And it is high time we blended our interests perfectly, and became *one* in the full sense of the word; that's how I think about it. I rejoice more than ever I did before in the principles of salvation. Please give our love to the Saints in Sheffield."

CORRESPONDENCE.

AMERICA.

Castle Garden, New York,
June 23, 1874.

Prest. Jos. F. Smith.

Dear Brother,—We arrived here at about 3 p.m. to-day, and are pleased to be able to inform you of our successful passage across the ocean.

We have had splendid weather, and no mishaps to the ship, crew or passengers, but have had a general time of health, and no deaths; some little seasickness, but not more than has been good for the health of the passengers.

The Saints have enjoyed themselves, and we have not heard a cross word spoken amongst them. We have met together twice a day for singing and prayer, and given such instructions as were deemed necessary. We have

held meetings on Sundays, and last Sunday had two testimony meetings,—one in the afternoon with the English, and the other in the evening with the Swiss. The Saints bore faithful testimonies, and much of the Spirit of the Lord was enjoyed. All of the returning missionaries, with the exception of brother Riser, who has suffered with cold in his head, have been well. They have been faithful and kind and attentive to the Saints. We have met together each day after breakfast for prayer, and the best of feeling has been in our midst.

The captain and officers have been exceedingly kind, and have afforded us every accommodation and furnished the sick and weak with extra provisions when needed. The doctor has been most attentive to his duties and kind in administering anything that would add to the health of the people. The provisions have been good and abundant; all told, we have had a pleasure trip. We feel grateful to Guion and Company for their selection of such worthy officers.

We feel thankful to our heavenly Father for so good and prosperous a voyage.

We wish to be kindly remembered to all the brethren in the Office and throughout the Mission, and pray that the Lord will bless you and them in all your labors.

Your brethren in the Gospel,

JOSEPH BIRCH,
JOHN HUBER,
JUNIUS F. WELLS,
S. VAN DYK,
HENRY LEIGH,
HENRY REISER,
JOHN C. NAILE,
JOHN QUAYLE.

SUNDAY SCHOOL ANNIVERSARY.

On Sunday, the 5th of July, 1874, there was a Sunday School Anniversary held in the Free Church School House, in Arnold, near Nottingham, which was participated in by the Saints of Nottingham, Hucknall and Calverton, under the direction of Elder Alfred Wright, assisted by Elder Caleb Orton.

The first meeting commenced at 2.30 p.m., with singing by the congregation, after which prayer was offered and a hymn was sung by the scholars. Questions were then asked from the *Catechism*, upon the Fall, which were answered by the scholars in a satisfactory and creditable manner. Chapters from the history of Joseph in Egypt were recited in an impressive manner, after which Prest. Jos. F. Smith occupied 35 minutes in speaking upon the faith and doctrines of the Latter-day Saints, eulogising the conduct of the children, and admonishing them to keep good company, to shun hot and strong drinks and the pernicious habits of smoking and chewing tobacco, that they might live long and have healthy and strong bodies and sound minds, and be happy and useful in assisting to build up the kingdom of God. His remarks were replete with advice and counsel of vital importance to both old and young, and were listened to with profound attention.

The evening meeting commenced at 6 p.m., and, after singing and prayer, the children once more went through their exercises, from the *Catechism* and Bible, in an able manner, and better, if possible, than in the afternoon, and to an increased audience. The house, which will perhaps hold over three hundred people, was nearly filled. Elders John Squires and F. M. Lyman occupied about 20 minutes each, in speaking to the very attentive and most interested audience, bearing testimony to the revelation of the Gospel in this dispensation, and thanking the children, parents and teachers for their indefatigable efforts, which had made the occasion a most successful one.

The heartfelt thanks of a grateful people were publicly tendered to the committee, or trustees, who were so liberal and high-minded as to give us the use of their house free of charge, and to attend our services as well.

The Anniversary closed with the benediction of Prest. Smith, in which he blessed the children, teachers, parents and brethren who had participated in the exercises, those of our friends who had favored us with their presence, and the gentlemen who furnished us the school-house.

F. M. LYMAN,
Prest. of the Nottingham Conference.

MINUTES OF THE BEDFORDSHIRE CONFERENCE,

HELD IN THE LATTER-DAY SAINTS' MEETING HOUSE, WYMONDHAM, SUNDAY, JUNE 28, 1874.

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Elders present on the Stand—Jos. F. Smith, President of the European Mission; R. T. Burton, President of the London Conference; F. M. Lyman, President of the Nottingham Conference; Chester Call, President of the Bedfordshire Conference, and A. B. Taylor, Traveling Elder in the Bedfordshire Conference.

10.30 a.m.

Singing—"We thank thee, O God, for a Prophet," &c. Prayer by Elder Lyman. Singing—"How firm a foundation, ye Saints of the Lord," &c.

Elder H. A. Reeve was proposed and sustained a clerk of the Conference.

The authorities of the Church, both in Zion and abroad, were proposed and unanimously sustained, in their order.

Elder Call then read to the meeting the financial and statistical reports of the Conference.

Elder F. M. Lyman addressed the congregation for a short time on the necessity of the Saints observing economy in the saving of means for the purpose of gathering, and of the responsibility that rested upon parents in this respect.

Elder A. B. Taylor made a few remarks.

The Sacrament was administered by Elders James Wheeler and H. A. Reeve.

Singing, by the congregation—"O God, th' Eternal Father," &c.

Elder R. T. Burton was the next speaker. He spoke of the friendship and unity that characterized the associations of the Latter-day Saints, and endorsed the remarks of Elder Lyman upon the subject of the Gathering.

Singing—"Praise to the man who communed with Jehovah," &c.

Adjourned till 2.30 p.m.

Prayer by Elder Call.

2.30 p.m.

Singing—"The Spirit of God like a fire is burning," &c. Prayer by Elder Taylor. Singing—"Farewell all earthly honors," &c.

Prest. Jos. F. Smith delivered a discourse on the first principles of the Gospel; showing the apostacy of mankind from the Truth, and the re-establishment of the kingdom of God, in the latter days, through the visitation of an holy Angel.

Adjourned till 6 p.m.

Prayer by Elder Burton.

6 p.m.

Singing—"Hark! the song of jubilee," &c. Prayer by Elder Burton. Singing—"I saw a mighty Angel fly," &c.

Elder F. M. Lyman quoted the words of Paul—"Though we, or an Angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1, 8), and showed how utterly unauthorized were the assumptions of men in teaching, in the present day, doctrines that had no foundation in the Gospel that Paul and his brethren preached.

Elder R. T. Burton followed with remarks on the necessity of continued revelation, and showed how essential it was in the present day, while so much strife and uncertainty existed in the religious world, for mankind to have access to some practical method of obtaining a knowledge of the divinity of the doctrines they receive.

Elder C. Call returned his thanks to the Saints and strangers, who had attended the day's services, for their kind attention.

Singing—"Come, let us sing an evening hymn," &c.

Benediction by Prest. Jos. F. Smith.

H. A. REEVE, Clerk of Con.

UTAH NEWS.

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We have received news from Home to June 21st. The following items are from the *Deseret News*:—

The walls of the Temple are being uncovered, for the purpose, we believe, of re-commencing the laying of rock.

Brother Walter Reynolds, of the 20th Ward, has produced some very beautiful cocoons from 2,000 eggs which he received from England, 1,500 of the 2,000 having hatched out. The silk is glossy and of fine texture.

Last night (June 15) a military guard of four mounted men patroled portions of the city, looking out for drunken or peace-disturbing soldiers from Camp Douglas. It is to be hoped this measure will be continued, if the military are to be freed from the restraints of civil law. It will save the police a great deal of trouble.

The 33rd Article of War, upon which Judge Advocate Holt placed such an extraordinary construction, evidently means that when a soldier commits an offence against the civil laws on a military reservation, or if he does so anywhere else and gets upon the reservation or grounds before he can be arrested, the civic authorities can then only obtain the custody of the offender by making a formal demand for him upon the post commander, from the fact that the criminal is upon United States premises. When a soldier commits an offence against the civil laws off the reservation and is arrested before he gets upon U. S. premises, it is a very different thing. There is then no necessity for making a demand for him that he may be dealt with in accordance with the law he has broken, because he is already in the custody of the officers of the offended law. Any other construction of the article in question is a manifest misconstruction, the opinion of Judge Advocate Holt to the contrary notwithstanding.

We learn from brother W. Cowley, of Pine Valley, Washington County, who was in the town yesterday, (June 15), that the United Order at that place is progressing very favorably. Since its inauguration the people have become more united in their feelings than previously, and the more experience they have in the new order of things the better they like it. The farming work for the settlement is done, by systematization, by about two-thirds the amount of the labor, &c., which was before required for it, which is a great saving.

We learn, from brother Geo. Goddard, that the grand Utah County children's jubilee, held at Provo, June 15th, was a splendid success. Besides the leading men of the county, there were present from this city, Presidents B. Young, Geo. A. Smith and D. H. Wells, Elders E. Snow, A. M. Musser, D. McKenzie, Geo. Goddard, and J. B. Maiben, and others. About five thousand children participated in the singing exercises, which were executed excellently, notwithstanding that the songs had only been rehearsed by the children in the settlements to which they belong, there having been no general or county rehearsal. Besides the sweet singing by the gentle voices of the children, a few recitations were rendered, and instrumental music was supplied by the band. Presidents Young and Smith and Elders E. Snow, Geo. Goddard and J. B. Maiben delivered brief addresses, suited to the occasion and circumstances, and altogether it was a most pleasant and enjoyable affair, everything passing off agreeably.

The ladies of the Fifteenth Ward are making a move towards commencing straw-braiding, summer hat-making, the manufacture of coarse and fine shirts, overalls, ladies' and children's clothing. Persons who are the most thoroughly acquainted with the various branches of business are being selected to take the oversight of the different departments, and it is expected that home industries, so far as the ladies are concerned, will soon be operating in that part of the

city, so far as present circumstances will permit. We cannot do other than wish them, and all others who follow in the same direction, the most abundant success.

That there might be no mistake in the public mind concerning the facts connected with the outrage committed on Tuesday, by Major D. S. Gordon, we publish the statement of parties who were eye-witnesses of the affair, being in the room at the time it occurred:—"Salt Lake City, June 13th, 1874.—We, the undersigned, certify, and can do so under oath, if required, that a military officer, whom we understand to be one Major D. S. Gordon, did, on the 11th day of June, force an entrance, by breaking in the door to the sleeping compartment of the engine-house of the Fire Department; that after getting inside the room he demanded of Mr. Thos. Higgs that the latter should give up a certain prisoner; that when said Higgs stated that he had nothing to do with any prisoner, the said Gordon leveled a loaded gun at the breast of Mr. Higgs, saying to the latter, "G—d d—n you; get out of here, or I'll shoot you;" and that Mr. Higgs then immediately left the room. We saw the said Gordon load his gun after he got inside the room and before leveling it at Mr. Higgs.

THOMAS HIGGS,
EDWARD HARRISON,
RUDOLPH SMITH,
Ed. STOWELL."

To-day we were shown a stick of rhubarb which weighed exactly 1½ pounds. It was raised by brother Robert Ure, of Bountiful.

Yesterday we mentioned the circumstance of Major Gordon breaking in the door of the Firemen's sleeping room, presenting a cocked gun at Mr. Higgs and threatening to shoot him if he didn't "get out" of there. In addition to this, after Mr. Higgs left, the Major also presented his gun at a lad named Ed. Stowell, saying, "And who are you?" coupling the query with a harsh expression. He received the reply from the half-scared youth, "I'm only a boy."

We understand that active preparations are in process for the erection of the proposed railroad shops at the place where it has been decided to have the permanent junction of the Central Pacific and Union Pacific railroads, at Ogden, and that it is under consideration to establish rolling mills there, in connection with it. This will create some needed labor, which is rather scarce just at present.

At the June term, 1872, of the Probate Court of Tooele County, a man named John Curran, *alias* Patsey Marley No. 2, was sentenced to three years imprisonment, for riot, and assault and battery, with intent to kill, and since that time he has been an inmate of the Territorial Prison, under the care of Warden Rockwood. Last evening (June 16) the last named gentleman had a writ of *habeas corpus* served upon him, commanding him to bring the redoubtable Patsey before Judge McKean this morning, which, of course, was an intimation that another ruffian, tried and convicted under the laws of the Territory, was about to be turned loose to again give the rein to his criminal proclivities if he were so disposed. The Warden, this morning, appeared before the Chief Justice, having Mr. Marley in charge, and that worthy (!) citizen was liberated from custody, and committed to the care of an officer of the court, until bonds in five hundred dollars are filed for his appearance at some future time, for trial in the Third Judicial District Court, which, of course, without special legislation for Utah, by Congress, is tantamount to an unconditional discharge, for in the present "defective" state of the Territorial law, McKean, luckily for the criminals, says he can not get a "legal" grand jury.

The Supreme Court for the Territory decided, yesterday, the question concerning the amenability of the military to the civil laws, Judges McKean, Boreman, and Emerson being agreed in the decision. The Court decided that

the military are amenable to the civil laws of Territory, State, or Union, in time of peace; that they are not amenable to municipal ordinances, to be tried and punished by them, as such; but that the municipal authorities, where there is no provost guard established, can arrest the military for violating municipal ordinances made for preserving the peace, but in such cases must deliver up the arrested, when applied for, to the military authorities, to be dealt with by military law. The Supreme Court is the end of controversy, so far as authority in this Territory goes. As the counsel on the part of the military takes exception to that part of the decision in favor of the arrest, by municipal authorities, of soldiers violating municipal ordinances, it is presumable that there is an intention to appeal the matter to the Supreme Court of the United States. It is also presumable that the decision will be tolerably satisfactory to the public generally.

About midnight last night (June 18) a shock of earthquake was plainly felt by the people in various parts of this city, and the general interrogation on the street to-day is, "Did you feel the earthquake shock?" The motion lasted about thirty seconds and was sufficiently powerful to shake buildings, make doors and windows and household furniture rattle and crockery dance. Different people had various ideas regarding the cause of the shaking and rattling, some of them being rather "far-fetched" and ludicrous; one lady had the impression that the big house-dog was scratching himself; a gentleman in the 20th Ward had an idea that there was somebody under his bed, trying to pull it around, and another in the north-west part of the city awoke with the impression that he had been seized with a severe fit of nervous trembling, which he did have pretty soon, after finding out he hadn't. Brother Peter Sinclair says his house was shaken more powerfully than it had been by the strongest storm for twenty years. Some parties state that they felt two distinct vibratory movements, the first and slighter occurring about 11 o'clock. Quite a number of persons never thought about the shaking proceeding from an earthquake, until they were astir this morning and learned the experiences of others. A shock was also felt slightly in this city and strongly to the northward of it, less than one year ago. The vibrations or oscillations felt last night, appeared to move from north-east to south-west and *vice versa*.

On the 18th of June, the teachers and scholars of the 7th Ward Sunday School went to Hill's farm, a few miles south of this city, to spend the day in recreation. Brother William Blackhurst, seventeen years of age, an employee in this office, was one of the pleasure seekers. About 8 o'clock he bathed in the Hill's farm lake, and as soon as he came out of the water and dressed he engaged in swinging, going to the full extent of the ropes. While thus exercising he was observed suddenly to relax his grasp and hang almost lifeless by the arms. The swing was immediately stopped and he was taken down, when he almost instantly expired. It is supposed that the death of the deceased was caused by congestion of the brain, superinduced by bathing in cold water and then swinging in a position where his head was exposed to the action of the sun's rays. He was an orphan lad, his father having died many years since and his mother about a year and a half ago. He was honest, industrious and of most exemplary habits generally, having apparently a natural inclination to morality and religion.

We believe and insist that each and every rational and moral being, male and female, is under the highest obligation to form his or her own opinions about religion. Every one, we hold, is bound, and therefore should be left perfectly free to seek after, if happily he may find, the truth of God for himself; from his own creed, his own body of divinity; be fully persuaded in his own mind as to what is true on every question that may arise respecting the character of God, the principles of the divine government, man's accountability, the designs of his life in this world, and his destiny in the world to come.—*Samuel J. May.*